

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## DRAGGED DOWN THE STREETS



EXPOSING THE DEVIL KHOMEINI

Courtesy of Haq Char Yar Forums



This is the same person who during one of his Juma khutbas said that it his ardent wish that he wanted to drag the body of Hazrat Umar رضي الله عنه (naouzobillah) through the streets.

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#### KHOMEINI'S DECLARATION

"The Islamic and non-Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centers and citadels of Islam. Hence our domination over these places Is an essential requirement ... **when as a conqueror I will enter Makkah and Madinah, the first thing to be done at that time by me would be to dig out two idols (Abu Bakr and Umar) lying by the side of the Prophet's grave.**"

(Ayatullah Khomeini of Iran, while addressing a message for a youth rally).  
Khomeinism and Islam,  
page 8 by Abu Rehan Farooqi

#### a News scan page of Jung London Urdu



"Dead body fell in the graveyard; got stamped under the feet of people"  
The first attempt to burry Khomeini failed when the mourners snatched the body of Imam Khomeini and tore his shroud apart, in a condition of semi-madness. During this entire ill-organized funeral the dead body fell on the earth and got stamped under the feet of people.  
THE DAILY JUNG LONDON 7 JUNE 1989

"خیمہ کو دفن کرنے کی پہلی کوشش اس وقت ناکام ہو گئی جب غم و دکھ سے مغلوب سوگواروں نے بیجا کی کیفیت میں جیٹا ہو کر امام خمینی کے جسد خاکی کو چھین لیا اور ان کا کفن پھاڑ دیا اس بد نظمی میں امام خمینی کی نیم ہر ہنہ میت قبرستان کی زمین پر گر گئی اور پاؤں تلے روندی گئی۔ روزنامہ جنگ لندن کی خبر کا عکس ملاحظہ ہو خمینی کی وہ برہنہ تصویر عالمی اخبارات و رسائل ٹائمز آف امریکہ "دی پیپلز لندن" وغیرہ کے علاوہ روزنامہ امروز لاہور ۲۵ دسمبر ۱۹۸۹ء میں بھی شائع ہوئی تھی۔"

The first attempt to burry Khomeini failed when the mourners snatched the body of Imam Khomeini and tore his shroud apart, in a condition of semi-madness. During this entire ill-organized funeral the dead body fell on the earth and got stamped under the feet of people. See the copy of DAILY JUNG. The semi-naked photograph was published in several international newspapers and magazines including, Times of America, the Republican London etc. and also in the Daily Amroz Lahore 25 December.



The height of frenzy occurred at the gravesite itself. Bringing the body by land vehicle was out of the question, so it arrived by helicopter. The first time the helicopter landed, the crowd swarmed in and grabbed pieces of the shroud, causing the corpse actually to fall to the ground.



After fifteen frantic minutes, the coffin was put back on the helicopter, which then bore the body away. In an attempt to thin out the crowd, it was announced that the funeral had been postponed by a day. The trick worked, as many went home. Then, six hours after the first attempt, a second effort at a helicopter landing was made. This time more guards were around and the body was placed in a metal casket. Still, it was not easy. As the Iranian news agency described it: "The grave was only ten meters away but the pushing and shoving of thousands made it seem like kilometers. It took ten terrible minutes to be able to put the casket down near the grave." Once the body had finally been buried, concrete blocks were placed on top of it. For Complete Article <http://www.danielpipes.org/blog/366>

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#### **KHOMEINI ON QURAN IN HIS "KASHFUL ASRAR"**

"TAHREEF (deliberate alteration of words to change the meaning of the holy books, namely, the Bible, etc.) is that fault which Muslims accuse Jews and Christians of indulging in, has proved to be found in the Ashaabs (of Rasoolullah - sallal laahu alaihi wasallam)."  
(KASHFUL ASRAR, PAGE 114)

"It was easy for the Ashaabs (of Rasoolullah - sallal laahu alaihi wasallam) to remove verses from the Holy Quran and deliberately add verses to it, and in this way forever concealing from the people of the world the true Quran."  
(KASHFUL ASRAR, PAGE 114)

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#### **Khomeni writes about Hz. Uthman (R.A.):**

"We worship and recognise only that God Whose actions are based on concrete rationalism and Who does not rule against that rationalism. **We do not worship a god** who creates a building for Divine worship and justice and then strives to destroy that very building himself by giving **authority to rascals like Yazid, Mu'awiyah and Uthman.** (Kashful Asraar:: 107



# الإمام الخميني الحكومة الإسلامية (ولاية الفقيه)

روح الله الخميني

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## الولاية التكوينية

وشبوت الولاية والحاكمية للإمام (عليه السلام) لا تعني تجرده عن منزلته التي هي له عند الله، ولا تجعله مثل من عداه من الحكام. فإن للإمام مقاماً محموداً ودرجة سامية وخلافة تكوينية تخضع لولايتها وسيطرتها جميع ذرات هذا الكون، وإن من ضروريات مذهبنا أن لا نؤمن بمقاماً لا يبلغه ملك مقرب، ولا نبي مرسل.

وبموجب مآلدينا من الروايات والاحاديث فإن الرسول الأعظم (عليه السلام) والأئمة (عليهم السلام) كانوا قبل هذا العالم أنواراً فجعلهم الله يعرشه محدقين، وجعل لهم من المنزلة والزلفى ما لا يعلمه إلا الله (١). وقد قال جبرئيل - كما ورد في روايات المعراج -: لو دنوت انملة لاحترقت (٢). وقد ورد عنهم (عليهم السلام): إن لنا مع الله حالات لا يسعها ملك مقرب ولا نبي مرسل (٣). ومثل هذه المنزلة موجودة لفاطمة الزهراء (عليها السلام) (٤)، لا بمعنى أنها خليفة أو حاكمة أو قاضية، فهذه المنزلة شيء آخر وراء الولاية والخلافة والأمرة، وحين نقول: إن فاطمة (عليها السلام) لم تكن قاضية أو حاكمة أو خليفة، فليس يعني ذلك تجردها عن تلك المنزلة المقربة، كما لا يعني ذلك أنها امرأة عادية من أمثال ما عندنا. وإذا قال قائل: النبي أولى بالمؤمنين من أنفسهم، قد أقر له بمرتبة هي فوق كونه ولياً أو حاكماً على

(١) بصائر الدرجات، ج ١، ص ٢٠ - باب ١٠ - وبحار الأنوار، ج ٢٥، ص ١٣٠.

(٢) بحار الأنوار، ج ١٨، ص ٣٨٢ «باب اثبات المعراج ومعناه وكيفية».

(٣) الأربعون، العلامة المجلسي، ص ١٧٧، شرح حديث ١٥ - والكلمات المكنونة، ص ١٠١، بتغيير يسير في العبارة - وبصائر الدرجات، ص ٢٣، باب ١١.

(٤) علل الشرائع، ج ١، ص ١٢٣، باب ١٤٣، الحديث ١ - ومعاني الأخبار، ص ٦٤ و ١٠٧ - وبحار الأنوار، ج ٤٣، ص ١٢.

May Allah expose the punishment of people with beliefs of Kufar and hatred in heart for noble companions as was exposed of Khomeini [ameen]

The book says:

**"Verily, the Imaam has a praised station, a supreme rank and universal sovereignty to which authority and command submit all the atoms of this universe. And of the imperatives of our religion is that our Imaams occupy a praised station which is accessible by neither a close angel nor a sent prophet ..."**

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### **Khomeini in the light of his own books**

Imam Khomeini, also, is an author. Formerly, I could get hold of two of his books: Al-Hukumat-ul-Islamia and Tahrir-ul-Wasila. Later, I obtained his book, Kashful Asrar. I have already written about the first book. The book, Tahrir-ul-Wasilah, is probably his biggest work running into two large side volumes, of about six hundred pages each. It deals with jurisprudence. There is no doubt that it is a comprehensive work on the subject and covers all matters of jurisprudence from washing after natural evacuation, wazu (ablution) and bathing to inheritance. In my view, there is hardly anything arising in the life of a man which may not have been touched upon in this book from the point of view of Shia religion. The style of writing is clear and easily understandable. The work shows his proficiency and high quality of scholarship.

The points of views, doctrines and tenets of Khomeini as they emerge from a study of his works will be reproduced in his own words so that people who are suffering from any misunderstanding or delusion about him may know exactly where he stands. As the Quran says:

"..... that he who perished might perish by a clear proof (of His sovereignty), and he who survived might survive by a clear proof (of His sovereignty), Verily, God is Hearing, Knowing." (VIII: 42).

Viewpoint of Khomeini about the Imams:

At the very outset, I may say that Khomeini is a high-ranking Mujtahid, Imam and leader of the Shi'ite sect of Isna Ashariyya. Thus, whatever be the particular beliefs and views of Isna Ashariyya which are treated as part of faith are, also, the beliefs of Khomeini and he feels strongly about them. What I am stating here is based on authoritative Shia books. Their extracts will be reproduced in the relevant chapters. At present, I am quoting from Al-Hukumat-ul-Islamia of Khomeini which forms the basis of his revolutionary call and struggle.

Imams govern and have control over every particle of the Universe

On page 52 of the book, Khomeini writes:

"The Imam enjoys such power over the law of cause and effect, and place of worthiness and position of eminence that every particle of the universe bows before his power and authority and obeys his commands."

The Imam is higher in rank than Angels, Prophets and Messengers:

Again, he writes:

"Among the essential and fundamental beliefs of our religion (Shia Isna Ashariyya) is the belief that our Innocent Imams hold the station which could not be reached by any favourite Angel, Prophet or Messenger". (p.52).

Before the creation of the world the Imams were the light and effulgence surrounding the highest heaven. Besides God, no one can conceive of their station and nearness to God.

And, again, on the same page, Khomeini says:

"The traditions and reports i.e., Shi'ite traditions and reports, before us definitely prove that the Great Prophet and Imams were the light and effulgence before the creation of the world; then God surrounded the highest heaven with them, and bestowed upon them such rank and station that only He knows it, and no one else". (p.52).

The Imams are Infallible:

To err or to forget is a part of human nature. Even the Prophets were not immune from it. The Quran mentions several acts of forgetfulness and error by the Prophets, but Khomeini writes about his Imams that:

"One cannot even imagine any act of negligence or error on the part of the Imams." (p.91).

The teachings of Imams are eternal and obligatory like the teachings and commandments of the Quran.

On page 113 of his book, Al-Hukumat-ul-Islamia, Khomeini writes:

"The teachings of our Imams are like the teachings of the Quran. They are not meant for



any particular section of the people or era. They are universal and eternal in character and meant for all people and for all times. To obey them is obligatory till the Doomsday".

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## **Kashf-ul-Israr**

What we have seen in the preceding pages about the beliefs of Ruhullah Khomeini, particularly his conviction and attitude concerning the first three Caliphs, was based only on one of his books entitled, Al-Hukumat-ul-Islamia. Till then, we had only that book among his writings with us, in which the nomination of Hazrat Ali to the office of the Imamate and the Caliphate, by the Holy Prophet, under the command of God, had been mentioned in such a manner that no conclusion could be derived from it except that the first three Caliphs and all the Companions who had accepted them as the deputies and Caliphs of the sacred Prophet and the heads of the Islamic state and taken the pledge of loyalty at their hands were nothing but traitors to God and the Apostle, and apostates and renegades. But, as we have remarked, Khomeini had laid this charge on them so cleverly and skillfully, in that book, that the name of none of them had come to be mentioned anywhere in it, and we have, also, explained on what grounds of political expediency he had preferred that course.

But, fortunately, after it we obtained another of his books called Kashful Asrar about which we had learnt only a few days earlier that, in it, Khomeini had indulged in Tabarra (curse malediction; imprecation; execration) against Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman and other leading Companions in the manner of ordinary Tabarra<sup>1</sup> Shias. It is written in Persian and contains about three hundred and fifty pages.

In it, Khomeini has stated with full force and clarity that Hazrat Abu Bakr, Hazrat Omar and Hazrat Usman and all the prominent Companions who supported them were seekers of the world and extremely vicious and evil-minded. They were Muslims only in name, but apostates and infidels in reality. They had accepted Islam simply out of lust for power and rule and could stoop to anything to gain their objective. If needed, they could make alterations in the Quran and invent false traditions. There was no fear of God in their hearts and were wholly devoid of faith. If they felt that their purpose would be gained by abandoning Islam and turning into its bitter enemies like Abu Jahal and Abu Lahab they would not have abstained.

Though Khomeini has used an extremely painful language to show disrespect to the first three Caliphs and the Holy Companions at numerous places in Kashful Asrar, we will be, as a highly unpleasant duty, reproducing a few passages, belonging only to one discussion

from it. It should be borne in mind that our purpose in the present volume is merely to acquaint the readers with Khomeini's beliefs and convictions and to show his religious place and position. The refutation even of his most absurd and baseless assertions is excluded from our study.

On page 110 of *Kashful Asrar*, Khomeini has, under the caption, *Guftar-e-Shia Dar Bab-e-Imamat* i.e., 'The Views Of Shias About Imamate', discussed the differences between the Shias and Sunnis on this issue and explained the Shi'ite notions and views. The purport of it is that, after the death of the holy Prophet (peace be upon him), Hazrat Ali, Hasan and Husain, Salman farsi, Miqdad, Abu Zarr Ghifari, Ammar, Abbas and Ibn-I-Abbas wanted, and, also, had told the people that the proclamation of the holy Prophet be acted upon in respect of the Imamate and the Caliphate, i.e. Hazrat Ali should be accepted as the Wasi and successor of the Prophet and leader and head of the State. But factionalism, greed and avarice which have always stifled the voice of truth and trampled upon it and given rise to deplorable acts played their part on that occasion as well. While Hazrat Ali and the others mentioned above were busy with making arrangements for the burial of the Prophet (peace be upon him), Abu Bakr was elected as the successor and Caliph at the meeting at the Saqifa<sup>1</sup> of Bani Sa'ad. This was the first brick of the edifice of Caliphate which was placed at a wrong angle. Controversy and dispute arose as a result of it. The Shias maintain that nomination and appointment of Imams is and should be from the side of God, and it was by Him that Hazrat Ali and his descendants were designated as the Caliphs and rulers and the holy Prophet acted according to it.

After stating his own standpoint and that of Shias of Isna Ashariyya sect, Khomeini has set the following questions and, then, proceeded to answer them.

"Why is the name of the Imam not explicitly mentioned in the Quran?"

What it signifies is that if the issue of the Imamate of Hazrat Ali and of the innocent Imams from among his descendants was, as Khomeini and all the Shias claim, according to both the Quran and commonsense, a fundamental principle of Islam and had been referred to in the Quran at some places, why did God also, not mention the name of the Imam clearly in the Quran. Had it been done, controversy would not have arisen in the Ummat over it and bloodshed would have been avoided. *Kashful Asrar*: p. 112

Khomeini has given several answers to this question. Two of them are irrelevant to our purpose and, as such, we will ignore them with the remark that the impression gained by a study of *Al-Hukumat-ul-Islamia* and *Tahrir-ul-Wasila* about the erudition of Khomeini (aside of his faith) is severely impaired by these answers. It only shows how when even a learned person forms a mistaken belief and is determined to uphold it, he can go to the extent of saying the most shallow and senseless things. Had we been interested in the

criticism and denunciation of Khomeini, we would have taken up both the answers for discussion and exposed their absurdity, but we have no such inclination.

The third answer which is relevant to our study reads: Suppose the name of the Imam i.e., Hazrat Ali had been mentioned in the Quran to succeed the Prophet (peace be upon him), how did it follow that there would have been no dispute in the Ummat over Imamate and Caliphate ? Those who had associated themselves closely with the Prophet's faith, i.e., Islam for years and remained attached to it out of greed for power and yet had been conspiring and sowing discord and factionalism to play their game, would they have bowed before the pronouncement of the Quran and abandoned their plan and objective. Would they not have gone to any length of fraud and subterfuge to attain their aim? Probably, in that event, a dispute of such a dimension would have arisen in the Ummat that the very foundations of Islam would have been destroyed for it was very likely that those who had accepted Islam solely for the sake of coming into power would have openly resiled from it when they saw that they could not gain their end by remaining associated with it, and confronted it as enemies. (Kashful Asrar: p. 113-14).

Now, who were the 'wretched' people who had embraced Islam in their lust for power and rule and would not have accepted the Caliphate of Hazrat Ali even if it had been mentioned, in plain words, in the Quran and gone to the extent of raising the banner of revolt against the Faith itself in case of failure to realize their objective by remaining within its fold?

It is among the well-known axioms of the Shi'ite. It is said that Hazrat Abu Bakr had been told by a soothsayer friend, (according to another Shi'ite tradition it was a Jewish theological scholar) that a prophet would be born in Mecca who was to establish his rule, and if Abu Bakr joined him, he would succeed him as the ruler. It was because of this forecast that Hazrat Abu Bakr embraced Islam.<sup>1</sup>

It is stated in Hamla-I-Haidari, on page 14, that:

"Before the dawn of Apostleship, a soothsayer had told Abu Bakr that soon a celebrated person would be born in the city of Mecca who would be the last of the Prophets. His religion would spread throughout the world. Those who believed in him would attain honour and respect while those who did not, would be disgraced in the world. He, then, advised Abu Bakr to associate himself with that person for, in that case, after his death, he would be his successor. Abu Bakr remembered what the soothsayer had said, and accepted the faith and associated himself with the Prophet when he declared his Apostleship".<sup>2</sup>

Again, the famous Shia author, Baqar Majlisi, in his Risala Rajiyya writes that the Twelfth Imam (Imam Mehdi) who went into hiding at a very young age, once said:

"On the advice of a Jew, he (Abu Bakr) had verbally recited the confessional formula of Islam in the hope that, probably, the Prophet (peace be upon him) will hand over the rule and authority to him, but had remained an infidel at heart".<sup>3</sup>

However, by quoting the aforementioned extracts, Khomeini has contended about the first three Caliphs and their colleagues, i.e., all the leading Companions that their aim in accepting Islam was merely to acquire power and authority, and, for it, they could go even to the length of rejecting the Quran, and, if like Abu Lahab and Abu Jahal, they felt that their objective could be gained by renouncing Islam and turning hostile to it, they could, unhesitatingly, do that as well.

Khomeini goes on to add that had God clearly mentioned the name of the Imam, it was quite possible for those who swore by the Quran and Islam only to gain power and wealth and use them simply as a means for the realization of their evil ambitions, to have tampered with the Quran and removed the verses indicating the name of the Imam which would have been a matter of shame for the Muslims and their Quran till the end of time. The charge made by the Muslims with regard to the Jewish and Christian Scriptures would, then, have applied to them and their Quran as well.

Khomeini, further, says that even if it was assumed that a verse had been revealed indicating distinctly the name of Hazrat Ali as the Imam and the Caliph, and the fears we have expressed above would not have materialized, and the Quran, also, was not changed and the verse was retained in it in its original form, in that case, too, the difference that arose among the Muslims over the question of Imamate and Caliphate would, positively, have arisen for the party i.e., the party of Abu Bakr and Omar which, at heart, was the seeker of power and had attached itself to Islam only to attain its objective would, surely, not have given up its aim and design because of that verse of the Quran, but would, at once, have fabricated a tradition and attributed it to the holy Prophet denoting that, at the time of his death, he had said that the issue of the Imamate and Caliphate should be settled among the Muslims by mutual consultation, and God had dismissed Ali bin Abu Talib from the office of Imamate.

The significance of the above is self-evident, and reveals and lays bare the real views and beliefs of Ruhullah Khomeini.

Proceeding, further, Khomeini indulges in Tabarra against Hazrat Abu Bakr and Hazrat Omar. He says: "If you hold that in case the Caliphate and Imamate of Hazrat Ali had been mentioned, in so many words, in the Quran, Abu Bakr and Omar could not go against it, and if they tried to do so, the general body of Muslims would not have tolerated it (then it

would be pure wishful thinking). We will give a few examples, here, of how Abu Bakr, and in the same way, Omar acted and gave decisions in open violation of the dictates of the Quran and the Muslims accepted them and not a voice of protest was raised."<sup>1</sup>

Khomeini, then, cites three instances of the violation of the Quran by Hazrat Abu Bakr. The first of these which, perhaps, in Khomeini's view is most weighty, is that according to the Quran and the law of inheritance laid down by it, the Prophet's daughter, Hazrat Fatima, was the legal heir to the property left behind by him, but after assuming the Caliphate, Hazrat Abu Bakr deprived her of the inheritance in open violation of the Quran, and narrated before the people the Tradition, concocted by him, that the holy Prophet had said: "There is no heir to a Prophet. What we leave behind is Sadqa"<sup>2</sup>.

As we have pointed out repeatedly, it is beyond the scope of our study to examine and refute the views and assertions of Khomeini. We will, however, remark, in passing that, on the basis of this Tradition, Hazrat Abu Bakr had, also, denied inheritance to his own daughter, Ayesha Siddiqa and the daughter of Hazrat Omar, Hazrat Hafsa, both of whom were the wives of sacred Prophet, and, thus were entitled to a share in the property left behind by him. Those interested in the matter may see Aayaat-e-Baiyyanat by Nawab Mohsinul Mulk.

The other two examples are of the same class. Khomeini, then, gives four examples of the violation of the Quran by Hazrat Omar, the foremost and most important of which, in his opinion, is appertaining to Mut'a (temporary marriage), He says that Hazrat Omar had declared it unlawful while the Quran clearly permitted it.<sup>1</sup> The other three examples are of the same kind.

These examples are enough to show the hatred and enmity Khomeini bears in the heart for Hazrat Abu Bakr, Hazrat Omar and the Holy Companions in general. It is not my purpose to dilate upon Sunni-Shia differences. Thousands of books, pamphlet and articles have been written on the subject during the last seven or eight centuries. From Shaikhul Islam Ibne Taimiyya to Maulana Abdul Shakoor of Lucknow so much has been written on it that it can fill a library. Further, what we have said in the present book is addressed only to Sunni Muslims, particularly their educated and intelligent sections whom the massive and false propaganda unleashed by the Iranian Government has led to believe that Khomeini was above Shia-Sunni differences; he was an advocate of Islamic unity, and held the illustrious Caliphs in respect and those who talked about Shia-Sunni differences in that context, were the real mischief-makers. This propaganda based, as it is, entirely on Taqaiyya and deception has permeated the whole atmosphere. Not only it is being carried on in Urdu, in the shape of books, pamphlets, journals and folders for the people of India and Pakistan, but, also, in various languages of Europe, America and Africa, and on a



much wider scale. Under its influence, the educated Muslims who, on the whole, are not aware of the truth are holding Khomeini in the same high esteem as indicated above. They do not know that Taqaiyya i.e. deceiving others by falsehood is not only permissible in Shia religion, but also, an act of high worship, and the practice (sunnat) to the innocent Imams. In many authentic books of Shias it is, for instance, stated as a tenet or doctrine that a Namaz offered behind a Sunni Imam, in exercise of Taqaiyya, is twenty-five times more meritorious.

Leaving aside most of the hurtful and pernicious things Khomeini has said against the first three Caliphs, we will mention only one such utterance against Hazrat Omar. Under the heading, 'Opposition of Omar to the Quran of God', he mentions Hadith-e-Qirta (Tradition of the Paper), and after referring to the traditional Shi'ite interpretation of the remark made by Hazrat Omar on that occasion, observes that "this absurd remark is based upon the infidelity and Zandaqa<sup>1</sup> of the person who is opposed to so many verses of the Quran".

Hazrat Omar has, thus, openly been condemned as an infidel and Zandiq.<sup>2</sup>

#### Concluding Remarks:

Khomeini concludes that the examples he gave went to show that open opposition to and violation of the Quran by Hazrat Abu Bakr and Hazrat Omar, were nothing extraordinary for them. The condition of the Muslims i.e., the holy Companions, at that time, was that either they sided with the two Caliphs, as members of their party, and supported them whole-heartedly in their hateful aim and design or did not have the courage to utter a word in opposition to those powerful and cruel 'Hypocrites' who had caused pain and suffering to the Prophet himself and his beloved daughter, Fatima.<sup>3</sup> Khomeini maintains that even if a verse mentioning Hazrat Ali as the successor had been revealed, the two Sheikhs, Hazrat Abu Bakr and Hazrat Omar, and their colleagues would not have abandoned their plan. Hazrat Abu Bakr who had already thought out his line of action would have readily invented a tradition of the Prophet, and closed the chapter with it, as he had done to prevent Hazrat Fatima from inheriting the property left behind by her father, the holy Prophet. And it was not beyond Omar to say that either God had erred in revealing the verse or Gabriel had erred in carrying it to the sacred Prophet, and the Sunnis would have stood up in their support and accepted their statements opposed though they would have been to Divine commandments as had been their conduct with regard to alterations made by Hazrat Omar in Islam and its injunctions. In all these matters, the Sunnis had given preference to the words of Hazrat Omar over the words of God and the sacred Prophet.

Hazrat Usman Zunnurain:

The readers might be wondering why Khomeini has spared the third Caliph, Hazrat Usman, while defaming , maligning and vilifying the first two Caliphs and the holy Companions and pious precursors, as a whole. It is not that he has a soft corner for Hazrat Usman. His malice towards him is so great that he treats Hazrat Usman, with Hazrat Muawiya, as guilty and despicable of the same class as Yazid. Thus, on page 100 of Kashful Asrar, he writes:

"We worship a God and believe in Him whose every act is in accord with wisdom, and not a God who erects a magnificent edifice of God-fearingness, righteousness and justice, and, then, Himself seeks to demolish it by entrusting the reins of government to tyrants and scoundrels like Yazid, Muawiya and Usman".

About the above observation we will content ourselves with the remark that, according to it Hazrat Usman, too, with whom the Holy Prophet had married two of his daughters, one after the other, and this honour had not fallen to the lot of anyone else was as great an evil-doer as Yazid.

Hazrat Ali Murtuza:

Now Hazrat Ali, alone, is left along with three or four other Companions – Hazrat Salman Farsi, Abu Zarr Ghifari, Miqdad bin Aswad, and, according to another version, Ammar bin Yasir as well. According to Shias these alone, were true Believers among over a lakh of Muslims, who remained steadfast, also, after the passing away of the Prophet. Of this group of four or five persons Hazrat Ali was the leader and Amir. The others were his followers. But, as Shi'ite traditions tell, those august person, with Hazrat Ali, took to the path of Taqaiyya, and against their conscience, pledged loyalty at the hand of Hazrat Abu Bakr, knowing fully well that Hazrat Abu Bakr was not a Believer but a hypocrite who had accepted Islam only to seize power and authority, and, if need be, could make alterations in the Quran and even reject the Faith and turn into its bitter enemy like Abu Jahal and Abu Lahab. In Ehtijaj-I-Tabrasi, it is stated, on page 48, that:

"Except Ali and the other four, in the whole of the Ummat, none had pledged fealty to Abu Bakr under pressure or compulsion i.e. , all the Muslims, except them, had taken the vow willingly and with pleasure". Again, the Shia traditions affirm that Hazrat Ali adhered to the doctrine of Taqaiyya throughout the Caliphate of Hazrat Abu Bakr, offered the five daily prayers behind him, and fully co-operated with him in all matters of the State. The conduct of Hazrat Ali remained the same throughout the ten years of the Caliphate of Hazrat Omar and the twelve years of the Caliphate of Hazrat Usman. In short, he adhered to this course of conduct and continued to behave like that during all the twenty-four years of the reign of

the first three Caliphs and never expressed his difference over the issue of Imamate and Caliphate in any of the congregations like those of Friday, the two I'd' and the Haj Pilgrimage. On the contrary, his conduct was one of co-operation and faithfulness.

The story of pressure and coercion put forth in Shia traditions is shameful to the extreme and most insulting for Hazrat Ali himself. The book, Ehtijaj-I-Tabrasi, goes on to say, on pages 47 and 48, that:

"A rope was (once) put around the neck of Hazrat Ali and he was dragged from his house and brought to (Hazrat) Abu Bakr where Omar and Khalid bin Walid and others were, also, present with swords in their hands and Omar threatened him to take the oath of allegiance and loyalty or he would be beheaded. It was in this way that he was coerced and compelled, and, then it was that he took the oath".

It is amazing how the Shia authors thought fit to include such ludicrous reports in their works which were so derogatory to Hazrat Ali. In our view, nothing can explain it except the bitter malice and enmity of the authors towards the first three Caliphs and in their eagerness to show that they were tyrants and oppressors they failed to appreciate in what colors did Hazrat Ali himself emerge from the narrations.

Hazrat Ali was among the illustrious precursors. God had granted him extraordinary courage and strength, and sense of self-respect, honour and dignity. Besides, under the care and guidance of the Prophet (peace be upon him) the qualities of unswerving firmness of faith, resoluteness and fearlessness, and love for martyrdom in the cause of Islam had evolved to exemplary heights in him and such cowardice could never be imagined about him.

Even in later eras, the Ummat continued to throw up outstanding personalities who set up glowing examples of "speaking out the truth before a tyrant ruler". Imam Abu Hanifa, for instance, refused to comply with anexpressed desire of the Caliph of the day for, in his view, it was wrong and unjust and preferred imprisonment as a result of it. Similarly, the Abbasid ruler of the time had forbidden Imam Maalik from relating the principle of divorce under compulsion (Talaq-e-Mukrah), but he refused to do so. As a consequence, heavy punishment was inflicted upon him. Like an ordinary criminal he was mounted on a camel and taken round the town to let the people know that even a leading religious figure could not afford to defy the ruler. During it, Imam Maalik, on his part, kept on saying at the top of his voice, "Whoever recognises me, knows; whoever dose not recognise me I tell him that I am Maalik son of Anas. Listen; I say and give the verdict that, Talaq-e-Mukrah (divorce under compulsion) is invalid". Likewise, the Caliph tried to force Imam Ahmad bin Hanbal to support his views on the issue of 'Creation of Quran'. When Imam Ahmad

refused to oblige, he was punished with public flogging. He bled profusely, but went on shouting that "the Quran is the Word of God, and not a creation".

These examples were from the earlier centuries of Islam. In every age, men of high caliber have been born in the Ummat who showed extreme steadfastness and valour in the hour of trial. In our own age, when, after its victory in World War I, the British Government had proved itself to be the greatest power in the world, the Khilafat movement was launched in India. Thousands of Muslims took part in it and the leaders used to give rebellious speeches knowing fully well that they would have to undergo imprisonment, and prisons, in those days, were virtually the samples of Hell on the earth. The following incident is, particularly, worth remembering. Hazrat Maulana Syed Husain Ahmad Madani who had declared in a public speech that service in the British army was Haram (forbidden) according to the Shariat was arrested and criminal proceedings against him were instituted at Karachi. The court asked him whether he had delivered the speech. He replied, "Yes, I had said and still say that military service of the Britishers is forbidden." As expected, he was sentenced to rigorous imprisonment.

Anyway, what the Shias say about the deception (Taqaiyya) of Hazrat Ali and his pledging allegiance and co-operation to an holding high offices under the first three Caliphs under compulsion and coercion is neither proved by history nor acceptable to commonsense. It is, also, defamatory and calumnious. If it is accepted as true, Hazrat Ali does not even remain worthy of his testimony being relied upon in any court.

To say, as the Shia traditions make out, the Hazrat Ali acted in that manner under the order of God and the Prophet will be in conformity with the maxim, 'To offer an excuse for a sin is worse than the sin'. It will amount to holding God and the holy Prophet responsible for the grave misdeed.

The above has been written only to clear the position of Hazrat Ali, and to show to the readers who have learnt about the views of Khomeini regarding Hazrat Abu Bakr, Hazrat Omar, Hazrat Usman and the holy Companions, in general, what his beliefs are concerning Hazrat Ali without which it is not possible to understand both Khomeini and the Shi'ite faith.

## REVIEW OF KHOMEINI'S OBSERVATIONS

ABOUT THE FIRST THREE CALIPHS,

THE COMPANIONS, IN GENERAL

AND AHLE-SUNNAT

Without resorting to Taqaiyya, Khomeini has not minced words in condemning, maligning, insulting and abusing the first three Caliphs, the Companions, in general, and Ahle Sunnat. Before discussing them, we may sum up his remarks concerning them in these words:

1. Hazrat Abu Bakr and Hazrat Omar were not true Believers. They had only apparently accepted Islam in their greed for power and authority, and, for that purpose, joined the Prophet.
2. They had drawn up their plan from the very beginning and formed a party of like-minded persons. Their objective was to acquire power and rule after the Prophet. Apart from it, they had nothing to do with Islam or the Quran.
3. Even if the Quran had clearly and specifically mentioned the name of Hazrat Ali as Imam and Caliph after the Prophet these persons would not have given up their aim and objective and stopped at nothing to nullify the command of God.
4. For them it was an ordinary matter to act against the Quranic injunctions and the Divine decree.
5. They would have easily removed the verse carrying the command in favour of Hazrat Ali from the Quran.
6. If they did not resort to cancellation of the said verse, they would have, surely, concocted a Hedith of the Prophet (peace be upon him), relating that he had said near his end that the matter of Imamate and Khilafat should be decided by general consultation, and Hazrat Ali who had been nominated to the Imamate, and had it, also, been set forth in the Quran, had been deposed from that high office.
7. They would have declared that either God or the Prophet or Gabriel ha erred in the revelation or communication of that verse.
8. Referring to Hadees-e-Qirtas, Khomeini has stated in a most pathetic manner that Hazart Omar behaved rudely with the Prophet when hid death was near and caused pain and anguish to him, and that the Prophet departed from the world with the scar of that insolence on his heart. Khomeini ha, further, remarked that what Hazart Omar had said on that occasion was a clear indication of his Zandaqa and infidelity. Or, in other words, Hazart Omar was, in fact, in infidel and a Zandaqi
9. If the first two Caliphs and realised that with the supposed Quranic verse in favor of



Hazrat Ali they could not succeed in their game, they, with their supporters, would have abandoned Islam, and, like Abu Jahal and Abu Lahab, risen against it.

10. Hazrat Usman, Hazrat Muaviya and Yazid belonged to the same class of tyrants and criminals.

11. The Companions, in general, either sided with the first three Caliphs or were so much overawed by them that they could not utter a word of protest or disagreement.

12. All the Ahle Sunnat accept and follow, as against the Quran, what Hazrat Abu Bakr and Hazrat Omar have said contrary to and in open violation of its explicit injunctions. The Sunnis accepted and are following the changes made by Hazrat Omar in Islam and the orders issued by him in opposition to the Quran.

Consequences:

In maligning the Companions, the foremost of the Believers and the heroes and stalwarts of Islam, Khomeini has not spared anyone except Hazrat Ali and three or four of his supposed associates. According to him, Hazrat Abu Obeidah bin al-Jarrah, Hazrat Abdul Rehman bin Auf, Hazrat Khalid bin Walid, and, in fact, all others were hypocrites, so wicked and ungodly that they could tamper with and distort the Quran, and could have even fought against Islam to attain their purpose.

By saying all this, Khomeini has unscrupulously belied the Quran which definitely and in very clear terms says that the illustrious Caliphs, including Hazrat Ali, and the pious precursors and Companions of the Prophet were sincere and true Believers (Mominin-e-Saidqin), favourites of the Lord and dwellers of Paradise. God was pleased with them, and they were pleased with God.

All the verses of the Quran relating to it, with full commentary and exposition, can be seen in *Izalatul Khifa* by Shah Wali Ullah and *Ayat-e-Baiyyanat* by Nawab Mohsib-ul-Mulk. In addition, Maulana Abdul Shakoor has written a large number of pamphlets and comprehensive books some of which run into 750 pages like *Tafsir-I-Aayate-e-Khilafat*, *Tafsir-I-Aayat Istikhlaf*, *Tafsir-I-Aayat-e-Tamkin Fil Arz*, *Tafsir-I-Aayat-e-Fai*, *Tafsir-I-Aayat-e-Izhar-e-Din*, *Tafsir-I-Aayat-e-Riwan*, *Tafsir-I-Aayat Miras-e-Arz*, *Tafsir-I-Aayat-e-Maiyyat* and *Tafsir-I-Aayat-e-Dawat-e-Araba*.<sup>1</sup>

A study of these works will convince anyone that God has miraculously preserved in them the testimony about the Companions being true and sincere Believers, one of the reasons being that God's Last Book revealed to the holy Prophet (peace be upon him) and all of the

Prophet's teachings were to be carried to posterity through these very persons. They were the eye-witnesses of the sacred Prophet's declaration of Apostleship and all that he had done or experienced in life: his conduct, character, teachings and miracles. It was their testimony and call which brought into the fold of Islam all those who came into it then or were to come afterwards. It was, again, for this purpose that besides testifying to the veracity, truthfulness and trustworthiness of the Companions, the Prophet (peace be upon him) has, in so many Traditions, also, narrated their virtues and moral excellence.

Just as Khomeini has declared that the chain of Apostleship had not ended with the Prophet Mohammad, and a Prophet could, of course, be raised after him, and, thus refuted the verses of the Quran and the Traditions of the holy Prophet bearing on it, in the same way, all that we have reproduced from him in proceeding lines is in direct refutation and falsification of the Quranic verses and the Prophet's Tradition indicated above.

In respect of the holy Prophet himself:

The matter does not end with the falsification of the Quran but a more serious issue is involved which is that if the observations of Khomeini about the Holy Companions were accepted, it would necessarily mean that the Apostle raised up by God for the guidance, reformation, cleansing and upliftment of mankind, had not only failed in his mission, but, also, proved to be wholly incompetent, unfit and unqualified for it. In his own life-time more than a lakh persons had accepted Islam and a very large number of them had been closely associated with him from the beginning of the Apostleship to the end and had listened directly from him his teachings and sermons day and night, and observed, all the time, his conduct, behaviour and management of affairs. But faith could not enter into the hearts of even ten of them and, God forbid, they were not only hypocrites, but, also, infidels. Can there be a greater proof of the failure of a spiritual guide or reformer? Then, again, Khomeini has said even about Hazrat Ali and his three or four associates about whom it is stressed that they were true Believers, that they had accepted the Caliphate of the first three Caliphs out of fear and under threat and compulsion knowing fully well that they were not only hypocrites and infidels, but, also, arch-enemies of the holy Prophet and Ahl-I-Bait<sup>1</sup> and taking recourse to taqaiyya, had adopted the attitude of loyalty and submission to them during all the twenty-four years of their rule.

Unreliability of the Quran:

The asseverations, made by Khomeini, further, naturally lead to the conclusion that the Quran is totally unreliable, for it is a fact that the Quran was codified and given its present form and shape officially after the death of the Prophet and during the Caliphate of Hazrat Abu Bakr, and Hazrat Usman had a number of its copies made and sent them to all the

central places of the Islamic world. And, according to Khomeini the first three Caliph were so sinful and vicious that they could easily make alterations in the Quran to gain their political and worldly ends, and had they done so, there was none among the Companions to raise a voice of protest. They all were afraid of them and simply assented to whatever they did. Once a person agrees with Khomeini there remains no possibility of the Quran being inviolate and the belief that it was the same Book of God that was revealed to the Prophet in which no alteration or distortion had been made. Clearly enough, faith denotes attestation by heart and certitude which is above all doubt and distrust. After accepting the statements of Khomeini concerning the first three Caliphs it, certainly, becomes out of the question. We have discussed the matter of faith in Quran, here, only in the light of Khomeini's assertions. It will be taken up more fully at the proper place in the light of the statements of the Innocent Imams and the leading Shia Ulema.

Yet another Implication:

If what Khomeini has written about the first three Caliphs and all the leading Companions and close associates of the Prophet (peace be upon him) is read by non-Muslims, the only conclusion they can draw in the present-day world of political deceit and trickery that the declaration of Apostleship by the Prophet (peace be upon him) and his call for a new religion was only a means to gain power and authority, and some prominent and clever Meccans, like Abu Bakr, Omar and Usman, had joined him with the same ulterior motive, and thus, a party had come to be formed in the name of Islam. This organization was divided, from the very beginning, into two groups. In one group was the Prophet himself whose purpose and aim was to establish his rule for his own benefit and the benefit of the members of his family so that they could reign for generations. Thus, when such a rule had been established in Medina, the Prophet, according to Shi'ite traditions, made an announcement to that effect, under the direction of God on different occasions, and, finally, when the whole of Arabia had come under his sway, he formally proclaimed at Ghadir-I-Khum that his son-in-law, Ali bin Abi talib, will be his Wali, successor and ruler after him, and then, the rule and sovereignty will remain with his descendants till the Last Day. Fearing that the people may not listen to him and go their own ways, the holy Prophet wanted, in his last days, a document to be prepared about the succession of Hazrat Ali, but due to the interference of the most powerful man of the second group, it could not be done.

The second group consisted of Abu Bakr, Omar and others who were determined to seize the reins of the government from the family of the Prophet and had been conspiring for it from the beginning, and, finally, succeeded in their objective through intrigue and fraud.

Would that the right-minded among the Shias seriously thought over Khomeini's statements and impious assertions which are fraught with most dangerous and lamentable

consequences.

The Prophet of Islam and the Companions had lived under the full glare of history. Every action of theirs is recorded which totally belies the statements that there was any difference or groupism among the Companions. The Quran says, "Mohammad is the Apostle of God; and his Companions are stern towards the unbelievers, and full of tenderness among themselves". (XLVIII: 29).

And, also that : "And (God) hath instilled in the hearts of the faithful the feeling of affection and oneness among the " . (VIII: 63).

Khomeini in the light of his Juristic Pronouncements.

What has been written so far concerns the belief and principles of Khomeini as set forth in his books, Al-Hukumut-ul-Islamia and Kashful Asrar. We shall now be taking up his boo, Tahrirul Wasilah, which will throw light on his distinctive personal character and disposition, and religious status and position.

In Tahrir-ul-Wasilah, Vol, I, Book, As-Salat, under the caption "Statement of things which invalidate Namaz" he writes: "The second act that invalidates Namaz is putting one hand on the other as people other than Shias do, but there is no harm in it if it is done under Taqaiyya".

And, further:

"The ninth act which invalidates Namaz is saying of 'Amen' intentionally after Sura-I-Fatiha. But this, too, is permissible under Taqaiyya".

Besides Affirmation of the Unity of God and Apostleship, it is essential for Faith to testify to the Imamate of the Twelve Imams.

While explaining matters relating to death, Khomeini writs on page 65 of Vol. I:

"It is commendable to advise a man in throes of death to affirm the Unity of God and Apostleship of the Prophet and to acknowledge the Imamate of the twelve Imams".

Under the heading 'Shroud', he observes:

"It is desirable to write on the four corners of the shroud that this corpse of such-and-such person, son of such-and-such person, testifies that there is no God but God Who is One

and without a partner, and Mohammad (peace be upon him and on his descendants) is His Prophet, and that Ali and Hasan and Husain, and, then, the names of all the Imams upto the twelfth should be mentioned, are his Imams and masters and leaders". (P. 76).

"Among other desirable things is that the guardian himself of the dead person, or anybody else proposed by him, should instruct the dead person in a loud voice, after his burial and departure of the persons who came with the bier, that he should testify the fundamental principles and beliefs of the faith viz., Unity of God, Apostleship of Prophet Mohammad, Imamate of the Innocent Imams and other tenets and precepts taught by the holy Prophet including the Hereafter. The Resurrection Accounting and Weighing of Deeds on the day of Judgement, and Pul-Shirat<sup>1</sup> and Heaven and Hell".

Khomeini, thus, has clearly shown that belief in the Imamate of the Twelve Imams is an essential part of faith like the doctrines of the Oneness of God and the Apostleship of the sacred Prophet, and has precedence over the belief in the Hereafter and Heaven and Hell.

Mut'a (Temporary Marriage):

Mut'a is a well-known tenet of Shi'ite religion. In chapter, Nikah (Marriage), of his book Khomeini has devoted four pages to details concerning Muta, many of which are worth mentioning, but owing to the limitation of space we are taking up only the last proposition. He writes:

"It is permissible to do Muta with an adulteress, but with aversion, particularly if she is a well-known prostitute. If Muta is done with her, she should be told to give-up her profession".

Khomeini has expounded that Muta can be done for a very short time, for only a day or night or even an hour or two, but it is necessary to settle the period and time beforehand.<sup>1</sup>

It should be noted that in Shia religion Muta is not only permissible, but, also, an act of worship of a high order. We have, already, seen the Shi'ite tradition that the Holy Prophet (once) said:

"He who does Muta once is equal in rank to Imam Husain, he who does it twice is equal in rank to Imam Hasan, he who does it three times attains the status of Hazrat Ali, an a person who does it four times, he will attain my station<sup>2</sup>".

We have, also, quoted, only a few pages earlier, the passage from Kashful Asrar in which



Khomeini has stated that the prohibition of Muta by Hazrat Omar was a sheer violation of the Quran and an act of Apostasy.

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Khomeini's 'goats' more superior to the Sahabah

Trying to instill a sense of inferiority in others in order to highlight the virtues of another, a technique called 'example by debasement,' is a tendency of many. Whilst some do this to maybe, through invoking jealousy, get a truant brother to follow in the footsteps of his bigger more well-behaved brother, the Shi'ahs do this in order to claim their place (if any) amongst the Muslims of the world. By doing so, the virtues of those who are compared is lost, their good points too, lose all appeal, and all focus and excellence is shifted to the one who is compared to.

Khomeini is no different. Trying to stifle opposition from the local clerics and mullahs after the revolution, he compared them to the 'local Iranian people, who, had it not been for their oppression, the army would not have been victorious in war.' Khomeini then used his tactic of debasement; and as usual, the noble Sahabah were the victims.

He said: "Today, the volunteers wanting to go to the battlefields embrace martyrdom in such a whole-hearted way that this was unprecedented even during the period of the Prophet Muhammad and Hazrat 'Ali. It is mentioned in Qur'aan that when the Prophet used to invite people to war, they did not obey and were providing excuses to postpone the event for another day, or talked of either cold or hot weather." (Tehran Times, vol III no: 222, March 11, 1982)

If the Sahabah did not support the Holy Prophet ﷺ in his campaigns, how it is that when Sayyidina 'Ali came to power, he found a kingdom stretching from Madinah as far as Jerusalem to the west, Azerbaijan to the East, and practically the whole of north Africa at his feet?

Khalid Dhorat (Mawlana)

[Source: <http://www.jamiat.org.za/isinfo/kgoats.html>]

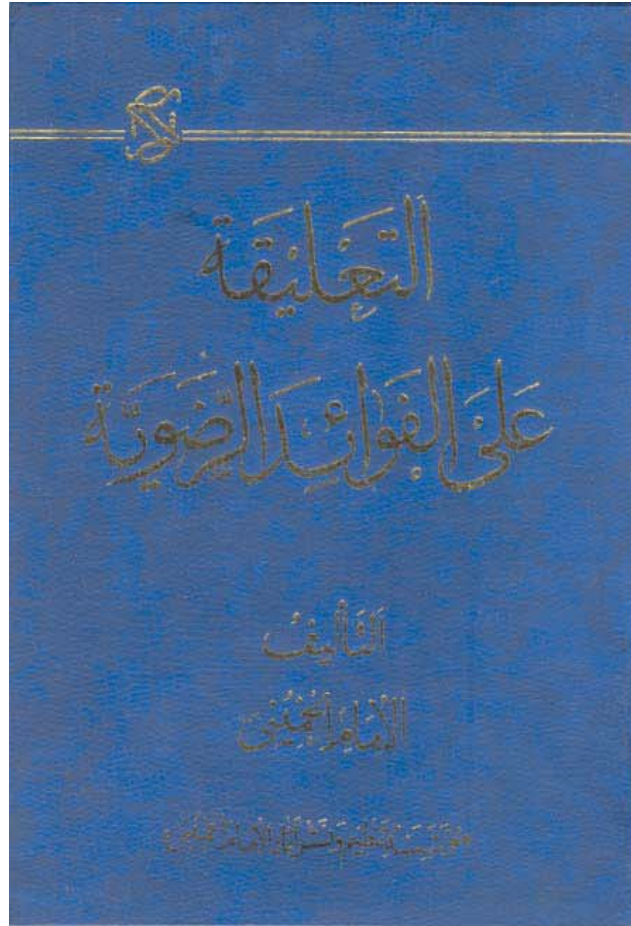
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## **Jebrael speaks words of Kufr.**

### **KHOMINIE SLANDER AGAINST HZ. JIBRAEEL[AS]**

As we know the hatred of rafidah against Jabrael (as) because they say that Allah sent him to Ali (ra) to convey him prophethood but instead he went to Muhammad ﷺ.

Now lets see how they invent lies on this Great Angel.



فائدة إلا في المبدأ القيوم تعالى شأنه، فإنه هو هو لا غيره.  
على هذا التحقيق الذي لا أظنك تظفر به في غير هذه الأسطر، فقله  
عليه السلام: «بينا أنت أنت»، على الحقيقة وقوله: «صرنا نحن نحن» إنما  
التكرار فيه بمجرد المشاكلة والمقايسة بالكلام الأول؛ لأن صيرورة الشيء  
شيئاً إنما هو مفاد جعل المركب، وهو مستحيل قطعاً، وفي «الصحيفة  
السجادية»: «إلهي كيف أدعوك وأنا أنا، وكيف أقطع رجائي عنك وأنت أنت»<sup>(١)</sup> وذلك  
يعارضد ما قلنا؛ إذ معناه أن قلبي واعتقادي «أنا أنا» إنما يوجب أن يكون لي  
ذات دونك قائمة بنفسها، ومع ذلك فكيف يسعني أن أدعوك وافترق إليك،  
ومن أين تكون لي الحاجة إلى أن أطلبك، فإن ذلك يشعر باستغاثي عنك،  
ثم لما نفى عليه السلام عن نفسه ذلك قال: «وكيف أقطع رجائي عنك  
وأنت أنت» أي هذا الحكم ما ينبغي إلا لك ولا يشركك فيه أحد غيرك؛  
لأنك أنت القائم بذاته القيوم لما سواه، فلا شيء لا أدعوك، وكيف  
يسعني أن أقطع رجائي عنك والكل منك وبك ولك وإليك.

ومما قلنا يتضح أيضاً سر ما نقل عن جبرئيل في ابتداء خلقه، حيث  
سأله الله أكثر من مرة من أنا ومن أنت؟ ويجيب كل مرة مخاطباً لله  
بقوله: أنت أنت وأنا أنا، فيحترق بسطوات الكبرياء، ويسقط من سماء  
القرب أبعد مما بين هذه الأرض وتلك السماء إلى أن ظهر مغيث النفوس  
والأرواح في عالم الأنوار والأشباح، مولى الكونين، وإمام الثقلين مولانا  
علي عليه السلام، فعلمه بأن يقول في الجواب: أنت الملك الجليل وأنا العبد  
الذليل جبرئيل، فلما قال ذلك تخلص من الاحتراق بنار البعد والفراق<sup>(٢)</sup>.

فاحتفظ بذلك التحقيق فإنه من مشرب رحيق.

١. الصحيفة السجادية الجامعة: ٣٩٨.

٢. أنظر الأتوار العمادية ١٥١١.

**...Jebrael in his initial creation was asked by Allah more than ones who am I and who are you?! He answered every time directing his speech to Allah with the phrase: "You are you and I am I am I, so he was burned because of arrogance, and felt from near by heaven, further in distance which is between this earth and that heaven, till when the saviour of souls in the world of lights and devils, Mula of this universe, and Imam of Human and Jinns our leader Ali Alaihi Salam appeared, and taught him to say in answer: "Your the Lord the most Honourable and I am Humble slave Jebrael. And when he said those words he was saved from distant hell fire and Separation.**

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VIEWES OF KHOMEINI FROM HIS BOOK, "KASHFUL ASRAR"

"From the examples I (Khomeini) have given, it shows that the Sheiks Abu Bakr (radi Allahu anhu) and Umar (radi Allahu anhu) had acted against the Quran. For these people to behave in such a manner amongst the Muslims was not surprising. The Muslims (Sahaba-e-Kiraam) were also in such a state that they were either part of the same group (Abu Bakr - radi Allahu anhu - and Umar -radi Allahu anhu) or they had similar intentions of becoming the government in power.

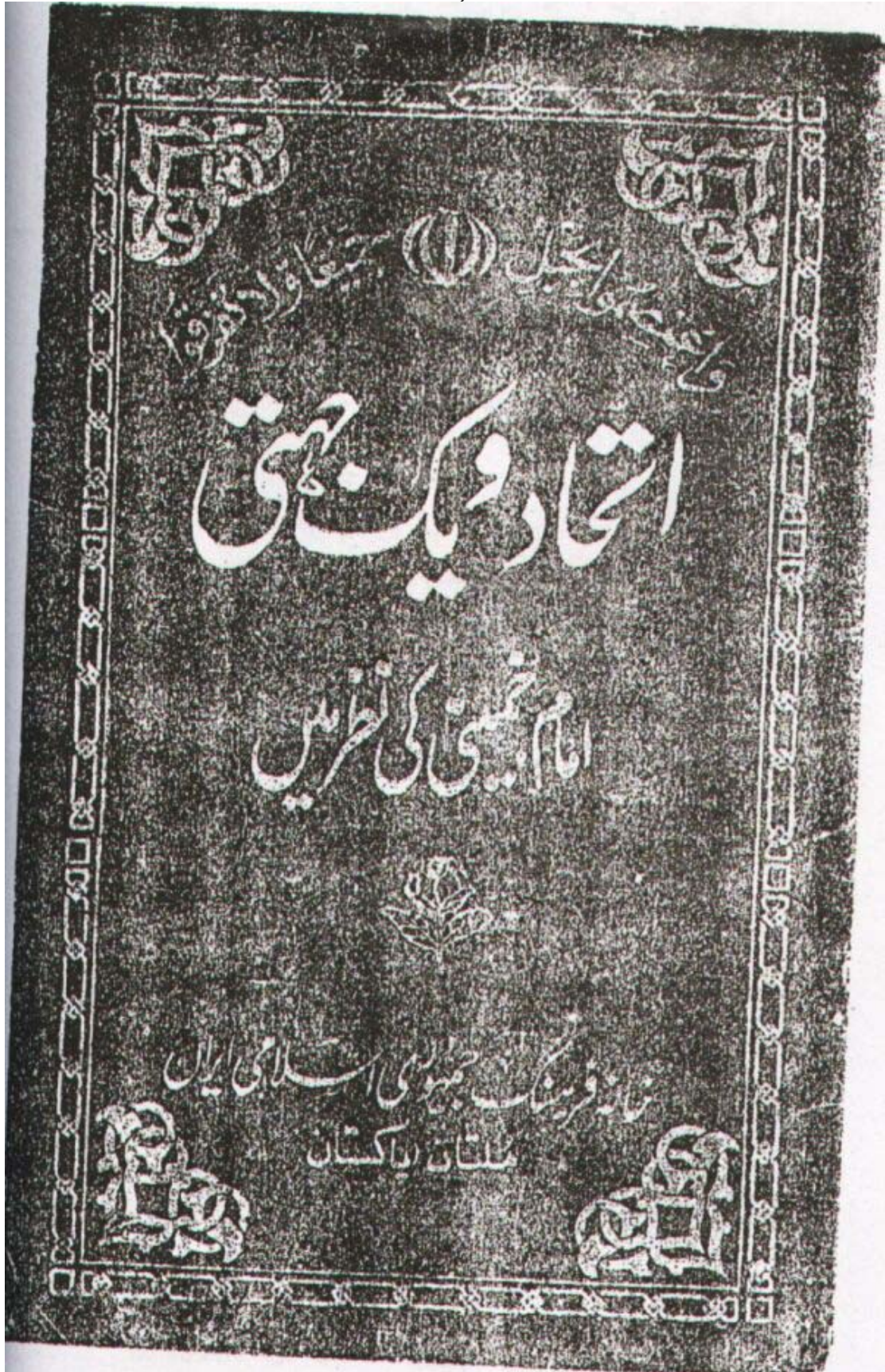
"If they (the Muslims) did not side them (Abu Bakr - radi Allahu anhu - and Umar - radi Allahu anhu ) then it was certain that they did not have the courage to speak out against those who behaved badly towards Rasoolullah (sallal laahu alaihi wasallam) and his beloved daughter (Fathima - radi Allahu anha).

"In short, even if mention was made in the Quran in clear words on this matter (The succession of Ali - radi Allahu anhu - as Caliph), they would not have changed their intentions, and even at the Command of Allah they would not have given up the seat (of Government).

"Abu Bakr (radi Allahu anhu), who had harboured pre-meditated plans, if anything, would have falsely forged a Hadith to put an end to this matter, just as he had done so to prevent Hazrat Fathima (radi Allahu anha) from receiving her inheritance. And it was not impossible for Umar (radi Allahu anhu) in the matter regarding the Imaamat and Khilaafat of Ali (radi Allahu anhu) to negate such a verse (regarding the Khilaafat of Ali - radi Allahu anhu) either by saying that there was a mistake in Allah's Revelation of the Ayah, or that Gibraeel had erred in transmitting (Allah's Message) correctly to Rasoolullah (sallal laahu alaihi wasallam)."

(KASHFUL ASRAR, PAGES 119-





**"All prophets came for the purpose of laying down the foundation of justice in the world, but they failed to do so; even Prophet Muhammad, the last of the Prophets who came to reform mankind And to apply justice failed too. The person who will succeed in all this and in laying down the foundation of justice in the world at all levels, and redressing the wrong is the expected mahdi...."**

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مستحکم بنانے کا باعث بنے -

(انقلابی عدالتوں کے سرکاری وکلاء اور ملٹری پولیس کے السروں سے  
خطاب بتاریخ ۶۰/۹/۲۷)

★ ★ ★

اسلام نے اجتماع اور "وحدت کلمہ" کے لئے بڑی تبلیغ کی ہے اور اس پر عمل بھی کیا ہے - یعنی ایسے دلوں کو پیش کیا ہے کہ یہ دن بذات خود اور عاشورا و اربعین جیسے دن اتحاد و یگانگت کو مستحکم کرانے کا محرک بن جاتے ہیں -

(مذکورہ بالا ماخذ)

★ ★ ★

سہدویت پر اعتقاد

جو نبی بھی آئے وہ انصاف کے نفاذ کے لئے آئے - ان کا مقصد بھی یہی تھا کہ تمام دنیا میں انصاف کا نفاذ کریں - لیکن وہ کامیاب نہ ہوئے یہاں تک کہ ختم المرسلین (ص) جو انسان کی اصلاح کے لئے آئے تھے اور انصاف کا نفاذ کرنے کے لئے آئے تھے - انسان کی تربیت کے لئے آئے تھے لیکن وہ اپنے زمانے میں کامیاب نہیں ہوئے - وہ آدمی جو اس معنی میں کامیاب ہوگا اور تمام دنیا میں انصاف کو نافذ کرے گا وہ بھی اس انصاف کو نہیں جسے عام لوگ سمجھتے ہیں کہ زمین میں انصاف کا معاملہ صرف لوگوں کی فلاح و بہبود کے لئے ہو - بلکہ یہ انصاف انسانیت کے تمام مراتب میں ہو وہ چیز جس میں انبیاء کامیاب نہیں ہوئے باوجود اس کے کہ وہ اس خدمت کے لئے آئے تھے - خدائے تبارک و تعالیٰ نے ان (حضرت ولی عصر - ارواحنا للہ الفداء) کا ذخیرہ کیا ہے ان ہی معنی میں جسکی تمام لہروں کو آرزو تھی لیکن رکاوٹوں کی وجہ سے وہ ان کو نافذ نہ کر سکے تمام اولیاء کی یہ آرزو تھی لیکن وہ بھی نافذ کرانے میں کامیاب نہ ہو سکے وہ اس بزرگوار کے ہاتھوں الفداء ہو جائے لہذا اس معنی میں (حضرت صاحب - ارواحنا للہ الفداء)

**And commenting under the aya (He regulates all affairs, explaining the Ayat in detail, that you may believe with certainty in the meeting with your Lord – Surat Ar-Rad : 2) he (Khomeini) said: Your Lord who is the Imam.**  
**Misbah Al-Hidayah p. 145**

(. 114 قال : لنا مع الله حالات هو هو ونحن نحن ، وهو نحن ، ونحن هو ) . مصباح الهداية ص ثم ينقل عن أحد أئمتة أنه

**He narrates on behave of one of Imams that he said: We have state with Allah, He He and we we, and He is us and we are He.**  
**Misbah Al-Hidayah p. 114**

الإسلامية ص 95 وذكر : أن الفقيه الرافضي بمنزلة موسى و عيسى . الحكومة

**He also mentioned that the position of Rafidah scholars is that of Musa (as) and Isa (as).**  
**Hukumat Al-Islamiyyah p.95**

**Comment: Example sistani, khomeni, Khoei and the rest of the filthy creatures have the status of mighty messengers of Allah**

تتوقع منهما النفع والضرر ، إن التوسل إلى الموتى وطلب الحاجة منهم شرك ، لأن النبي والإمام ليس إلا جمادين فلا ويقول أيضاً: يمكن أن يقال الاعتقاد بأن هذا الغير هو إله ورب ، وأما طلب الحاجة من الغير من غير هذا الاعتقاد والجواب : إن الشرك هو طلب الحاجة من غير الله ، مع حاجته من الحجر والمدر لا يكون شركاً ، مع أنه قد فعل فعلاً فذلك ليس بشرك !! ، ولا فرق في هذا المعنى بين الحي والميت ، ولهذا لو طلب أحد ثبت بالبراهين القطعية والأدلة النقلية أخرى نحن نستمد من أرواح الأنبياء المقدسة والأئمة الذين أعطاهم الله قدرة . لقد باطلاً . ومن ناحية . الكاملة للأرواح على هذا العالم . كشف الأسرار ص 30 المحكمة حياة الروح بعد الموت ، والإحاطة

**In short he says: It is not Shirk to ask prophets and Imams for your needs unless you believe them to be gods. Likewise, it is not shirk to ask stones for need, even if that action was wrong (it is not shirk).**

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**Absurdities in Fiqh of Khomeini Taken from the book Tahrir Al-Waseelah Vol. 2  
 page (from 241 to 291)**

" ماء الاستنجاء سواء كان من البول أو الغائط طاهر "

**Water used in process of cleaning genitals after urination and excrement, is clean if any of its three characteristics are not changed, nor should it contain any significant particles of feces, nor should filth exceed in a way that is unbelievable with (the act of) istinja...**

<http://www.wilayah.ir/ar/library/books/tahrir/tahrir11.php>

" الجنابة تصح من الجنب صلاة "

**Funeral prayer is accept even if one is on Janaba (state of person after sexual intercourse)**

**\*Comment: May be when Khomeni wanted to sodomize his wife he issued following fatwah**

الأكوى جواز وطء الزوجة دبرا " يعني اللواط بها المشهور و

**The well-known and strongest saying is the permissibility of having sexual intercourse with ones wife from rare, i.e. sodomizing her.**

**\*Comment: May be when pervert Khomeni's evil desires, desired for infants, so he issued the following fatwah**

" الإيمتاعات كاللمس بشهوة و الضم و التفخيز فلا بأس بها حتى في الرضعية لا يجوز وطء الزوجة قبل اكمال تسع سنين ، و أما سائر

**It is impermissible to have intercourse with ones wife before she reaches 9 years, and as for as all other enjoyments like touching with sexual desire, hugging and placing your private part in-between her thighs, then there is nothing wrong with that, even if it is done with an infant.**

**\*Comment: May be when Khomeni desired the aunt of his wife, so he issued the following fatwah**

" و يجوز نكاح العمة و الخالة على بنتي الأخ و الأخت . لا يجوز نكاح بنت الأخ على العمة و بنت الأخت على الخالة إلا بإذنهما

**It is impermissible for nieces to marry their uncles (husband of their aunties) except after the consent of aunties. But it is permissible for aunties to marry husbands of their nieces without their consent (consent of nieces).**

<http://www.wilayah.ir/ar/library/books/tahrir/tahrir26.php>

أو نهارا و أن يشترط المرة والمرات مع تعيين المدة المتعة : " يجوز التمتع في الزانية " ، " يجوز ان يشترط عليها و عليه الاتيان ليلا في بالزمان

**Mut'ah is permissible with prostitutes, it is permissible for a man to lay down conditions for approaching her in day or night, also laying conditions for the number of times with its length (time period of Mut'ah –i.e. for a day, week, year etc) .**

**\* those are just my personal comments on the above fatwah's.**

<http://www.wilayah.ir/ar/library/books/tahrir/tahrir23.php>

ثم يحرق و يغرم الواطئ قيمته لمالكة إن كان غير الحيوان الموطوء إن كان مما يراد أكله كالشاة و البقرة و الناقة يجب أن يذبح : 23 مسألة إلى بلد آخر فيبيع فيه ، حملا أو ركوبا و ليس يعتاد أكله كالحمار و البقل و الفرس أخرج من المحل الذي فعل به المالك ، و إن كان مما يراد ظهره . فيعطى ثمنه للواطئ ، و يغرم قيمته إن كان غير المالك

#### **Issue 23:**

**The animal which has been penetrated, if it was of the desired kind to eat such as the sheep and the cow and the camel, it must be slaughtered and burnt and the**

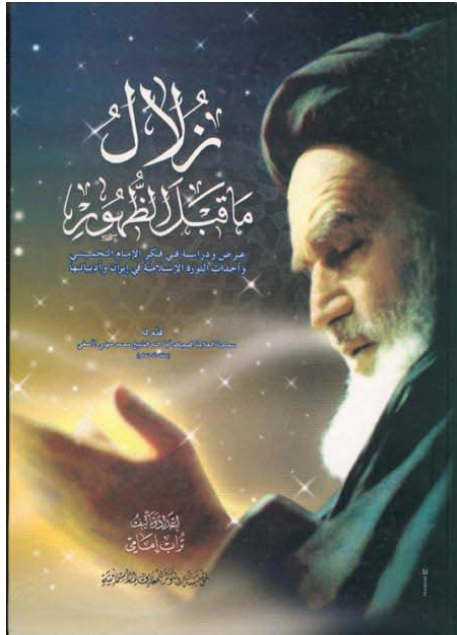


person who had intercourse must pay the price of the animal to the owner, if he was not the owner. And if the animal was of the kind whose back is used for loading or riding and whose meat is not desired such as the donkey and the mule and the horse, the animal is taken out of the region where the intercourse occurred and is sold in another region, and the price is given to the person who committed intercourse or he is penalised the price if he was not the owner.

Whats so strange about this fatwah is that we don't find any kind of strict punishment for such a hideous crime!! Instead the whole guilt is passed on to poor animal. First he is raped then burned. Why? Why not that filthy creature burned instead?

Was it that khomeni didn't wish to put himself in trouble (may be he himself practised bestiality) or was it to save thousands of rafidis from execution?

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#### البصيرة السياسية الإلهية

فلما جاء قبل الأملاح على الأمور أن لا تبادروا للتسلية والتفكك الهيكلي والديني من القوم ، وارجموا حال هذا الإسلام الغريب ، الذي عاد اليوم بعد قرون من ظلم الجبابرة وجهل الجماهير طغلاً ناعساً ، ووليداً يحيط به الأعداء في الداخل والخارج .

وتكروا - أتم يا من تبيرون الاعتراضات - أليس من الأفضل أن تسعوا إلى الإصلاح والمصادقة بدلاً من توجيه الضربات ؟ أليس من الأفضل أن تكونوا أنصاراً للمظلومين والمضطهدين والمحرومين بدلاً من مناصرة المقاتلين والمقاتلين وأرأسائهم والمحترمين المجهدين الغافلين عن الله ؟ أليس من الأفضل بدلاً من الدعم غير المباشر للفتات الشيرة للشعب والإرهابيين الفاسدين أن تبتعدوا اعتماداً لصالحاً الإرعاب من علماء الدين والمسؤولين الخدوميين الملتزمين ؟ .

أنا لم أقل أبداً ولا أقول بأن الإسلام العظيم يفتقر اليوم بجميع أبعاده في هذه الجمهورية ، وأن ليس هناك من يصرف عنلاً للتعاليم الإسلامية لجهالة أو عقدة أو لعدم انضباط ، لكنني أقول بأن القوى التشريعية والقضائية والتنفيذية تبتلج جهوداً مضنية سعياً لأُسْلَمَ البلاد ، يستأنسها الشعب بعشرات ملايين ومعاييدها .

ولو أن هذه الأقوية الشيرة للاضطرابات والمضطربة حُتْ إلى المساعدة فإن تحقق هذه الأمل سيكون أبسر وأسرع ، وإذا لم يتخذ هؤلاء - إلى أنفسهم - لا سمح الله - فإن الجماهير الملبوكة قد استنفذت ، وهي تدرك الأمور ، ولها حضورها القاطل ، وستحقق الأهداف الإسلامية الإسلامية بنصر ملحوظ بمشيئة الله تعالى ، ولن يقوى المتحرفون ومثيرو الاضطرابات على الصمود في مواجهة هذا الشكل الهادر .

إنني أدعي وجهاً إن شعب إيران بجماهيره الملبوكة في العصر الحاضر هو أفضل من شعب الحجاز في عهد رسول الله صلى الله عليه وآله وشعب الكوفة والعراق على عهد أمير المؤمنين والحسين بن علي صلوات الله وسلامه

#### زآل ما قبل التهور

عليهما ، فالحجاز الذي على عهد رسول الله صلى الله عليه وآله حتى المسلمون لم يكونوا يطيعونه ، وكانوا يتخللون عن الحرب بشئ الذرائع ، حتى إن الله تعالى ويحكم في آيات من سورة التوبة<sup>(١)</sup> وتوعدهم بالعذاب ، ولقد كذبوا عليه حتى دعا عليهم على الخير - حسبما روي<sup>(٢)</sup> - .

وأهل العراق والكوفة - في ذلك الوقت - آذوا أمير المؤمنين وتمردوا على طاعته حتى اشتهرت شكواهم منهم في كتب الحديث والتاريخ .

ومسلمو العراق والكوفة - أولئك - هم الذين فعلوا بسيد الشهداء(عليه السلام) ما فعلوا ، ومن لم يطلع يديه في قتله إننا فر من المعركة أو قعد حتى وقعت جريمة التاريخ تلك .

فيما نرى اليوم أي تضحيات يتلذذ تنفيذها بكل شوق وروية شعب إيران ، وأي ملاحم يستعظمها هو وقواته المسلحة - جيشاً وحرساً وقوات أمن داخلي وتعبئة وقوى جماهيرية من عشائر وعطريين - في الجبهات ، والجماهير خلف الجبهات ، ونرى أي مساعدات قيمة تقدمها الجماهير النبيلة في كافة أنحاء البلاد ، فيما يطل علينا وعليكم أهالي الشهداء والمتضررون بالحرب وذوهم بوجوه تبت على الروح الملاحمكية ، ويقول وقمل مقع بالشوق وباعت على الثقة ، ومنع كل ذلك هو حلم وعشقهم لله تعالى ، وإيمانهم المفعم به وبالإسلام والحياة الخالدة ،

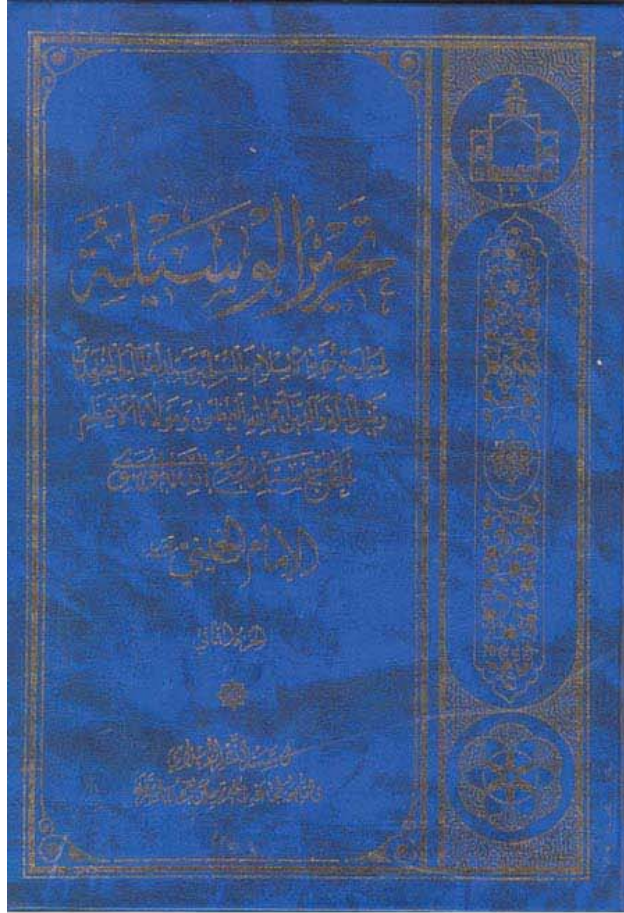
(١) قال تعالى : «إنا كنا طين أولاد ما نعلم إن قيل نعلم انتموا في سبيل الله لنقفن إلى الأرض إرضيتكم بطغيان هؤلاء من الأخرى فلهذا فقيدهم علينا في الأخرى إنا فقيدهم . إنا نعلموا نعلمهم هذا أينا ونستعمل لولنا فليكنهم ولا نعلمهم شيئا وثقله على قلوبهم» البقرة : الآية ٣٨ - ٣٩ .

(٢) قال النبي (ص) : «من كذب علي متعمداً فليكن مثله» من النار . وفي رواية بلا اعتماداً : البخاري : كتاب العلم ، باب الم من كذب على النبي ، وكتاب الجائر . صحيح مسلم : كتاب العلم ، وغيرهما من كتب الصحاح والحديث .

**"I daringly claim that the people of Iran with its masses of million at our present time are better than the people of \*Hijaaz (referring to sahaba) who were present at time of Messenger of Allah..."**

**\*Hijaaz is area covering Medina, Mecca and Jeddah.**

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٢١٦ تحرير الوكيل ج ٢  
مسألة ١١ - المشهور الأقوى جواز وطء الزوجة دبراً على كراهية شديدة، و  
الأحوط تركه خصوصاً مع عدم رضاها.

مسألة ١٢ - لا يجوز وطء الزوجة قبل إكمال تسع سنين، دولماً كان النكاح  
أو منقطعاً، وأما سائر الاستمتاع كاللمس بشهوة والضم والتفخيذ فلا  
بأس بها حتى في الرضعية، ولو وطأها قبل التسع ولم يفرضها لم يترتب عليه شيء  
غير الإثم على الأقوى، وإن أفضاها بأن جعل مسلكتي البول والحيف واحد أو  
مسلكتي الحيف والغائط واحداً حرم عليه وطؤها أبداً لكن على الأحوط في  
الصورة الثانية، وعلى أي حال لم تخرج عن زوجيته على الأقوى، فيجري عليها  
أحكامها من التوارث وحرمة الحامسة وحرمة أختها معها وغيرها، ويجب عليه  
نفقتها ما دامت حية وإن طلقها بل وإن تزوجت بعد الطلاق على الأحوط، بل  
لا يخلو من قوة، ويجب عليه دية الإفضاء، وهي دية النفس، فإذا كانت حرة  
فلها نصف دية الرجل مضافاً إلى المهر الذي استحقته بالعقد والدخول، ولو  
دخل بزوجه بعد إكمال التسع فأفضاها لم تعمر عليه ولم تثبت الدية، ولكن  
الأحوط الاتفاق عليها ما دامت حية وإن كان الأقوى عدم الوجوب.

مسألة ١٣ - لا يجوز ترك وطء الزوجة أكثر من أربعة أشهر إلا باذنها حتى  
المنقطعة على الأقوى، ويختص الحكم بصورة عدم العذر، وأما معه فيجوز الترك  
مطلقاً مادام وجود العذر، كما إذا خيف الضرر عليه أو عليها ومن العذر عدم  
الميل المانع عن انتشار العضو، وهل يختص الحكم بالحاضر فلا بأس على المسافر  
وإن طال سفره أو يعمها فلا يجوز للمسافر إطالة سفره أزید من أربعة أشهر بل  
يجب عليه مع عدم العذر الحضور لإيفاء حق زوجته؟ قولان، أظهرهما الأول،  
لكن بشرط كون السفر ضرورياً ولو عرفاً كسفر تجارة أو زيارة أو تحصيل علم و  
نحو ذلك دون ما كان لغرد الميل والأنس والتفرج ونحو ذلك على الأحوط.

مسألة ١٤ - لا إشكال في جواز العزل، وهو إخراج الآلة عند الانزال وإفراغ  
المني إلى الخارج في غير الزوجة الدائمة الحرة، وكذا فيها مع إزنها، وأما فيها بدون

**Look at the fatwah of Rafidi Hero. Every rafidi is proud of this great pimp. Look what he says and did. He once had sex with 4 year old girl.**

## **Khomeini permittes having sex with a breast feeding infant !!!**

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It is essential that Muslim sympathisers of the shia divest themselves of the notion that Shi'ism is part of Islam - that it is just as one of the other four Madhabs which constitute the Ahlus Sunnah. Shi'sim is not Islam nor is it a sect of Islam.

The ostentatious religious calls of an Islamic hue emanating from Khomeini and his clergy do not make Shi'ism any closer to Islam than the religious and 'Islamic' calls and slogans of religions such as Qadianism. Like Qadianism, Shi'ism too believes in the extension and perpetuation of Nubuwwat (Prophethood) after Muhammad (Sallallaahu Alayhi Wasallam). Although both religions (Qadianis and Shi'ism) overtly assert a belief in the finality of the Nubuwwat of Rasulullah (Sallallaahu Alayhi Wasallam), they covertly believe by way of fallacious interpretation in the continuation of Nubuwwat.

Shi'i religious literature abundantly clarifies the fact that Shias believe in the continuation of Nubuwwat after Rasulullah (Sallallaahu Alayhi Wasallam). The only cover presented by Shi'ism for this Kufr belief is a name, viz., Imaam. Instead of calling the one they believe to be a Prophet or Nabi or Rasool, they describe him as an Imaam, and instead of saying Nubuwwat they say Imaamat. But, in terms of Shi'i religion there is absolutely no difference between a Nabi or a Shi'i Imaam. In fact, Shi'ism propagates the superiority of an Imaam over a Nabi. Hence,

Khomeini declares:

"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imaams, not even the cherubim or the prophets." (Writings and Declarations of Imaam Khomeini: Islam & Revolution)

In the same book, Khomeini states:

"In fact, according to tradition that have been handed down to us, the Most Noble Messenger and the Imaams existed before the creation of the world in the form of lights situated beneath the divine throne: They were superior to other men even in the sperm from which they grew and in their physical composition."

"The Prophet himself said: We have states with God that are beyond the reach of the

cherubim and the prophets.”

“It is part of our belief that the Imaams too enjoy similar states ...

”

It is thus clear from the above excerpts that Shi’ism asserts the superiority of its Imaams above the ranks of the other Ambiyaa (Alayhimus salaam). In fact, they even assert the superiority of Hadhrat Ali (Radhiallaahu Anhu) over Rasulullah (Sallallaahu Alayhi Wasallam).

Insha Allah, we will show from their writings that the Shi’i priests believe that Hadhrat Ali (Radhiallaahu Anhu) is higher in rank than even Rasulullah (Sallallaahu Alayhi Wasallam). In Volume1 of Al-Kaafi, the work of the Shi’i authority, al-Kulaini, the following appears on page 223:

“A man said to him (Abu Ja’far): `

O son of Rasulullah (Sallallaahu Alayhi Wasallam)! Has Ameerul Mu’mineen (Hadhrat Ali) greater knowledge or some of the Ambiyaa?’ Abu Ja’far said: ‘Listen to what he says! Verily, I have explained to him that Allah has bestowed to Muhammad the knowledge of all the Ambiyaa and most assuredly He has bestowed all of it to Ameerul Mu’mineen. And he (the questioner) asks me if he (Hadhrat Ali) has greater knowledge or some of the Ambiyaa.”

Al-Kaafi is one of the most authoritative books in Shia theology. Kulaini,

the author, is regarded by the Shi’a clergy to be one of their top ranking authorities. Thus, in the Shia book, Shi’ite Islam by the Shiah priest, Tabatabai, al-Kaafi is praised in the following terms:

“The book of Kulaini known as Kaafi is divided into three parts ... it is the most trustworthy and celebrated work of Hadith known in the Shi’ite world.”

From the aforementioned that Imaamat is a continuation of Nubuwwat, there is no doubt. Their beliefs as propounded by their own authorities unequivocally assert total equality between Nubuwwat and Imaamat, in fact, Imaamat is even accepted to be superior to Nubuwwat by the Shi’i religion. The Shi’i book, ‘The faith of Shia Islam’ states, ‘We believe that Imaamat is one of the fundamentals of Islam and that man’s faith can never be complete without belief in it. It is wrong to imitate our fathers, family or teachers in this matter, even if we respect both, for it is just as necessary rationally to consider Imaamat as it is to consider Tawheed and Nubuwwat.’

'We believe that, just as it is necessary for Allah to send someone as a prophet, so it is also necessary for Him to appoint an Imaam.'

'The Imaamat is therefore a continuation of a prophethood, and the reasoning which proves the former's necessity is the same that which prove the latter's. 'We believe that, like the Prophet, an Imaam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly ...'

'Their (i.e. the Shi'i Imaams) position in regard to Islam is the same as the prophet's, and the reasoning which necessitates their infallibility is the same as that which necessitates the Prophet's infallibility, and there is no difference between them in matters.'

There is no difference of opinion among the Shias regarding their belief of the equality between Rasulullah (Sallallaahu Alayhi Wasallam) and the Imaams of Shi'ism. The abovementioned statements testify to this claim.

The same book, viz., 'The Faith of Shia Islam', states:

'We believe that the Imaamat, like Prophethood, must be an appointment from Allah through His Messenger, or an appointed Imaam. From this point of view, the Imaamat is the same as the prophethood.'

No one should therefore labour under the misapprehension that Shi'ism believes in the Islamic concept of Finality of Nubuwwat. The "Qadianis claim to believe in the Finality of Nubuwwat, but their devious interpretation of this concept opens the way for them to accept Mirza Ghulam as a Nabi. In the same way, the Shi'as believe in the continuation of Nubuwwah inspite of their claim to believe in the Finality of the Nubuwwah of Muhammad (Sallallaahu Alayhi Wasallam). Each and every attribute, office, function and institution exclusive with Nubuwwah is asserted for the Imaams by the Shi'as. One who studies the religious literature of the Shi'as will not fail to understand that on only this one basis of Imaamat, the Shi'as are not Muslims.

Rejection of a Nabi is Kufr. One who does not believe in a Nabi is a Kaafir. This is the belief of Islam. But according to the Shi'ah religion, belief in Imaamat is Fardh just as Fardh as it is to believe in Rasulullah (Sallallaahu Alayhi Wasallam). According to Shi'ism, one who denies any of the Shi'i Imaams - one who does not accept any of the Shi'i Imaams - is a Kaafir. Propounding this view, the Shi'i authority, Kulaini, states in his 'most trustworthy and celebrated work of Hadith', Al-Kaafi:

"We (i.e. the Imaams) are those whose obedience Allah has made Fardh... Whoever denies us is a Kaafir.'

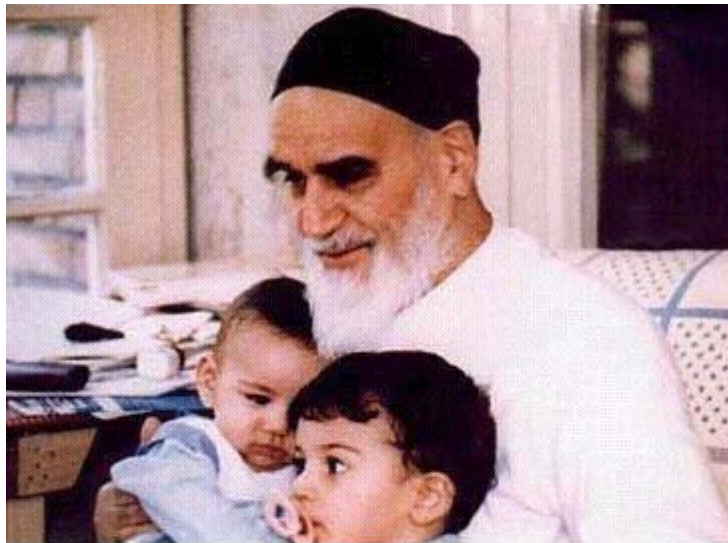
This belief in Shi'ism categorically indicates that the Shi'i religion regards its Imaams as Ambiyaa. All those who do not subscribe to the Shi'ah doctrine of Imaamat are branded as



Kaafirs by the Shi'ah religion. This is an indisputable fact in terms of Shi'ah theological writings. It is entirely another matter for Khomeini and the present Shi'a clergy to ostensibly claim that they regard Sunnis as Muslims. Such devious statements are based on the Shi'ah doctrine of Taqiyyah (holy hypocrisy) and stem from pernicious political motives

Shi'ism Exposed by Majlisul Ulama (PE)

**In his book Tahreer al-Waseelah, Ayatollah Khomeiny issued a fatwa permitting the Shi'ites to sexually enjoy sexual practices with a suckling toddler, as shown below:**



٢١٦ — تحرير الوسيلة ج ٢  
مسألة ١١ - المشهور الأقوى جواز وطء الزوجة دبراً على كراهية شديدة، و  
الأحوط تركه خصوصاً مع عدم رضاها.  
مسألة ١٢ - لا يجوز وطء الزوجة قبل إكمال تسع سنين، دوماً كان النكاح  
أو منقطعاً، و أما سائر الاستمتاع كاللمس بشهوة و القضم و التفحيز فلا  
بأس بها حتى في الرضاعة، ولو وطأها قبل التسع و لم يقضها لم يترتب عليه شيء

مشعل الإسلام

**Article 11:**

**The predominant and stronger opinion is the permissibility of having anal sex with the wife with an awful disliking, but it is better not to specially with her refusal.**

**Article 12:**



**It is not permissible to have a sexual intercourse with wife prior to her completion of nine years of age, be it on a permanent or temporary marriage. As for the rest of pleasurable acts such as touching with pleasure, hugging and (placing xxx between) thighs, it is perfectly fine even with a toddler child. In the event he had a sexual intercourse with her prior to her completion of nine years of age but without removing her virginity, there's no consequential penalty against him.**

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**Masha Allah, we can perfectly understand why he had these 2 poor children on his lap. But aside from this, and the filth associated with anal sex, what lunatic crazy sex maniac would want to sexually molest a toddler except him being a Shi'a? What kind of a religion is that?**

**Even the toddlers cannot be spared away? This is by Allah a mental sickness that goes beyond imagination. My advice to all the brothers and sisters, never ever think of leaving your child with a Shi'a baby sitter no matter what.**

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